

THE CLASSICAL WEEKLY

VOL. 45, No. 8

182

JANUARY 21, 1952

WHOLE No. 1142

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LATIN FOR LIFE ADJUSTMENT¹

When Professor Henri C. Olinger told me in September that the subject for this year's conference was to be "Foreign Languages for Life Adjustment," I asked, "Why this topic?" "Because educators feel that the schools should prepare for life adjustment and we language teachers cannot afford to disregard it," he wisely answered. He felt that we should show that we are doing our part in preparing for life's problems. Very soon after, the wisdom of his words was again impressed on me. When, in October, our school was visited by a group of evaluators, one of the questions asked of my Committee on Educational Outcomes was, "What is your school doing to help the student in life adjustment?" I was very thankful that I had been reading and thinking along these lines.

I believe that although we Latin teachers are doing many things that are included in the broad term "Life Adjustment," we fail to show what we are accomplishing because we are poor publicity men. Perhaps we might do well to take a lesson from the advertising men. They

say, "How can we persuade the public that their lives will be improved by using one tooth-paste rather than another?" They buy radio time, hire comedians, etc. We cannot. Again, we cannot claim a new magic ingredient for our product; but we can claim that we have an old, magic, and potent subject with a new look, and we can show that "something new has been added." They say that 85% of those tested find their brand of cigarette milder, while we probably discover that 85% find Latin harder. However, even the business section of the *Herald Tribune* recently ran an ad saying "Ability to meet hazards is the test of survival." Again, we cannot claim that our subject is recommended by doctors—not even always by Ph. D.'s or Ed. D.'s, especially if they are guidance counsellors!

What, then, can we do? I believe that we can and should do two things. First, we must familiarize ourselves with all the new trends and terms—the philosophy of present-day educators. We should read extensively on the subject, take courses in education, get to know the professors of education, and let them get to know us. Let us not indulge in vituperation and mutual distrust. This brings me to my second point, for we must make for better public relations with the professors in schools of education. Let them know both what we are doing and that we are willing to learn and to improve. Every new trend, every committee report should be a

¹ This paper is based on a talk given at the Latin Panel of New York University's seventeenth annual Foreign Language Conference on November 4, 1950. For a brief report of the Conference, see *CW* 44 (1950/51) 77.

challenge, and should be answered in the way in which Professor W. L. Carr, for example, answered the report of the Educational Policies Commission of 1938.² It would be a good investment to send these answers not only to the committees themselves, but also to all schools of education and above all to guidance counsellors.

It is in this spirit of a desire to improve that we are today discussing "Education for Life Adjustment." Much has been written in recent years³ on this subject; to provoke discussion, I shall quote from one of the severest critics of the traditional high school, Harold Spears. In his latest book,⁴ he tells of the conference of vocational educators held in Washington in June 1945, under the auspices of the United States Office of Education. The conference unanimously adopted the Prosser resolution, which stated that 20% of the youth are prepared for occupations by vocational schools, and 20% for college by regular high schools, but that the remaining 60% do not receive the education they need for life adjustment. As a result, the U. S. Commissioner of Education set up five regional conferences in 1946, and one national conference in 1947, "to provide a curriculum that comes to grips with the realities of the lives of the youths..."⁵ Moreover, these conferences went even further, and recommended life adjustment training for 100% of the high school population. The consensus of opinion was that a curriculum based on functional experiences in the areas of living, including work experience, was necessary for life adjustment.

Therefore, Mr. Spears would make sweeping curriculum changes to include only what he considers the most useful subjects. It is the old cry of "What knowledge is of most worth?" which Herbert Spencer thought he had solved so well in 1859 by advocating the enthronement of science in place of the classics. In the year 1950, Mr. Spears asks whether, among other things, it is more important "to be able to date the Battle of Hastings, or to be able to date the captain of a football team," "to be able to recognize a gerund, or to be able to recognize a distributor," "to recognize a split infinitive, or to recognize a split personality."⁶ We, of course, might answer that both are possible! Or we

might quote Aristotle, "To be seeking always after the useful does not become free and exalted souls."⁷

We may be justified in thinking that our view is less limited. Doubtless many of you sympathize with the remark of the president of Grinnell College, "Too many present-day high school graduates are socially well adjusted but culturally illiterate."⁸ However, the following are the four objectives which Mr. Spears would consider essential in the high school curriculum: preparation for (1) family life, (2) civic life, (3) occupational adjustment, and (4) wholesome living.⁹

Let us then see how the Latin curriculum contributes to these four areas. In the first area, we can bring into the classroom many experiences dealing with the home and family life. It is safe to assume that every modern home has a radio. Radio programs such as "We Take

THE CLASSICAL WEEKLY is published weekly from mid-November for sixteen issues, except for any weeks in which there is an academic vacation. Volume 45 contains issues dated November 12, 26; December 3, 10, 17 (1951); January 7, 14, 21, 28; February 4, 25; March 3, 10, 17, 24, 31 (1952).

Owner and Publisher, The Classical Association of the Atlantic States. Place of Publication, Hunter College in the Bronx, 2900 Goulden Avenue, New York 68, N. Y.

General subscription price, \$3.75 per volume in the Western Hemisphere; elsewhere \$4.25. Price to members of the C. A. A. S., \$3.25. All subscriptions run by the volume. Single numbers, to subscribers, 20 cents, to others, 30 cents prepaid (otherwise 30 cents and 40 cents). If affidavit to invoice is required, 60 cents must be added to the subscription price. For residents of New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, a subscription to THE CLASSICAL WEEKLY (or, alternatively, to the *Classical Journal*) is included in the membership fee of the C. A. A. S., whose members are also entitled to the *Classical Outlook* and the *Classical Journal* at special prices in combinations available from the Secretary-Treasurer of the C. A. A. S., Eugene W. Miller, 3328 Cathedral of Learning, University of Pittsburgh, Pittsburgh 13, Pa.

Reentered as second class matter December 14, 1950 at the post office at New York, N. Y., under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925 authorized December 14, 1950.

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² W. L. Carr, "Educational Objectives and the Teaching of Latin," *Education* 62 (1941/42) 476-478.

³ See *Life Adjustment Education for Every Youth* (Washington, D. C., U. S. Office of Education, Division of Secondary Education, n. d.). See also the "Life Adjustment Booklet" series published by Science Research Associates, Chicago, Ill.

⁴ Harold Spears, *The High School for Today* (New York, American Book Co. 1950) 42-44.

⁵ *Ibid.*

⁶ *Ibid.* 57.

⁷ Arist. *Fol.* 8.3.2.

⁸ Quoted by D. S. White in "The Role of Latin in Training for Good English," *CJ* 46 (1950/51) 26.

⁹ Spears *op. cit.* (*supra*, n. 4) 70.

Your Word," "Information Please," "Quiz Kids," and others that use classical references should be part of the class discussion. Students should be urged both to bring in to class references to Latin heard on the radio, and to discuss them with the family as they come up. One student told me how impressed her father was by her ability to get the meaning of words asked in the quiz shows by her knowledge of Latin. This is good publicity for Latin. Classes and individuals should be encouraged to use their Latin by sending in questions for use on radio programs. Current movies, such as "The Happy Years" and "Orpheus," and current Broadway plays such as ANTA's "Tower beyond Tragedy" should be announced in class. I find that a poster listing such radio and television programs, movies, and plays arouses interest among the students and shows the bond between Latin and present-day life. To be effective, of course, such a poster must be kept up to date. We always encourage the students to bring in clippings from newspapers and magazines, cartoons, advertisements using classical references, and any reference to Latin in any phase of life. These, too, they enjoy explaining to their family and friends.

Then, too, class discussions dealing with various aspects of family life necessarily arise from the reading content. What Vergil class can avoid a discussion of parent-child relationship, marriage responsibilities, friendship—to mention but a few points. Every modern first-year book has reading content that provokes discussion on home life and out-of-school problems. Recently, when a first-year student criticized Atalanta, and said that a modern girl would not act as she did if she were wooed by a handsome Hippomenes, I suggested that she write her own version of the story. This is the type of activity of which the modern educator would approve, since it leads to the release of the individual's creative ability.

The second area—education for civic responsibility—has a familiar ring for all Latin teachers. A Cicero class learns of the political set-up in Rome, compares it with our own democracy, and weighs the merits of each. The students see how radicals try to overthrow the government, they learn about the effect of war in Asia Minor on Rome's economy. They may be made conscious of civic responsibility by being encouraged to compose election posters in Ciceronian style, and to discuss the necessity for each individual to do his share. They get training in public speaking by giving campaign speeches in Ciceronian fashion. Furthermore, the reading content of each term affords opportunity to discuss the responsibility of the citizen in a democracy.¹⁰

Included under education for civic responsibility is education for social and community life. Here, in addi-

tion to class work, we can do much good by extra-curricular work in the Latin club. Not only does such work help to train for leadership, but it gives opportunity for self-expression through plays, discussions, and student participation in the planning of programs. Dances, songs, and games should be part of the club's work. Many excellent suggestions can be obtained from the long list of items available from the Service Bureau of the American Classical League. Democratic discussions are a part of both club and class. Trips to places in the community—museums, movies, exhibits, plays—can be taken by class groups or clubs. Volunteer student reports on such trips, reports on readings about Roman life, mythology, on the influence of Rome on our civilization should be encouraged. Let the student talk to his classmates or fellow club-members while the teacher sits ready to help if needed. "The teacher is the stage director who sets up the learning process, rather than being the main actor on the stage."¹¹ Last but not least, what a wealth of opportunities we have for discussing the brotherhood of men with such quotations as *Tros Tyriusque, Da dextram misero, Nihil humani*.

In the third area, preparation for occupational adjustment, I believe that we do more than most people realize. I have referred indirectly to some of the possibilities above. A committee of the Bureau of Educational and Vocational Guidance at Hunter College has prepared a report on vocational opportunities, other than teaching, for foreign language students.¹² Dean Marie K. Gallagher, head of the Bureau, kindly let me have a preview of this report. Though many of the positions mentioned require a knowledge of modern foreign languages, we realize, as Professor Pei has so ably pointed out,¹³ that Latin is the basis of these languages. The report stresses the need for a good command of English, and this is one of the important ultimate aims of the Latin teacher. Not only for the position of secretary, but for many others, is the importance of English emphasized. Public speaking is another field in which positions are listed. I have referred to opportunities for training in public speaking in the Cicero class, and, of course, all class discussions give some experience useful in this field. Then, too, this training is an asset in radio work, either for an announcer or for a script writer. Latin helps those interested in the medical field—doctors, dentists, nurses,

¹¹ Spears *op. cit.* (*supra*, n. 4) 72.

¹² *Vocational Opportunities for the Foreign Language Student, Other Than Teaching* (Mimeographed; New York, Hunter College Bureau of Educational and Vocational Guidance 1951). See also Theodore Huebener, *Vocational Opportunities for Foreign Language Students* (3rd ed.; St. Louis, Mo., Modern Language Journal 1949).

¹³ Professor Mario Pei of Columbia University addressed the general assembly of the Conference (*supra*, n. 1) on "Language for Life Adjustment."

¹⁰ See the excellent article by Juanita M. Downes, "Latin for Today," *CO* 28 (1950/51) 13-14.

psychoanalysts. We know that Latin helps the lawyer, not only in understanding legal Latin, but in public speaking as well. The student who has the advantage of a classical background finds this a great asset if he turns to journalism as his work. Many advertisements show that the writer is using his Latin background. Recently Gimbels ran an advertisement of a rug sale using the Cleopatra story, Listerine used a poem of Ovid, and there are many other instances. Both college and special libraries need some people with classical training, as do some publishers, book-sellers, museums, and art dealers. Examinations for government and civil service positions usually prove easier for the Latin student than for others because of the list of questions on English vocabulary, spelling, and usage. The Hunter report mentioned above¹⁴ also lists traits needed for obtaining positions; these include ability to concentrate, ability to follow directions, capacity for detail, accuracy, precision, orderliness. Does this not sound like the report of our own Classical Investigation? Incidentally, the Hunter report enumerates various positions held by graduates of the college's language departments. We Latin teachers might undertake a similar project on a large scale to show what work classically trained students are capable of doing. This would be a tangible proof of the value of Latin for life adjustment.

The fourth area, that of wholesome living, includes health, ethics, and traits and attitudes. Though we may not be aiding directly in improving the health of the student, surely we have emphasized ethics and traits and attitudes in the Classical Investigation Report and in countless studies and articles. The class discussions referred to above certainly foster this aim, as does the reading content of the curriculum, so that we need not dwell on this topic any longer.

We have said enough to show that the Latin teacher can help, has helped, and should continue to help the pupil in life adjustment. Perhaps Professor Highet, in his discussion of the qualities of any good teacher,¹⁵ has the best advice for us when he says that the good teacher must not only know his subject but must continue to learn and must believe in the value and interest of his subject. It is the function of the teacher "to make a bridge" between the school and the outside world by "making himself relevant" and by letting the pupil see that he "is filled with lively interest in the contemporary world."¹⁶

In conclusion I wish to stress that I do believe in the primary objective of reading Latin, but at the same time I feel that we must bring all phases of life into the

classroom. Secondly, we must publicize what we are doing. I do not mean that the slogan of the Latin teacher should be "Anything You Can Do, I Can Do Better," but perhaps the last line of the song will fit: "Yes, I can, yes I can, yes I can too!"

LILLIAN CORRIGAN

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INEXPENSIVE BOOKS FOR TEACHING THE CLASSICS: THIRD ANNUAL LIST

This department is conducted by WILLIAM H. STAHL, Contributing Editor. For previous lists, see *CW* 43 (1949/50) 94-95, 44 (1950/51) 129-132.

That interest in ancient civilization and the writings of classical authors is growing is evidenced by the steadily increasing number of inexpensive books that are being published. Many of these books will prove to be valuable adjuncts to courses in the classics, for they offer students complete works with authoritative introductions, or background material written by competent scholars.

The gaps among Roman authors that were so noticeable a few years ago are now being filled. This past year has seen the appearance of excellent editions of the works of Lucretius, Caesar, and Cicero. It is now entirely feasible to conduct a course in ancient literature in translation with books from this list as texts.

Publishers are still ready to consider new translations and are eager to receive suggestions of new titles or of needs not presently being met.

Penguin Books. Allen Lane, Inc., Baltimore.

- Homer, *Iliad* (E. V. Rieu); 65¢.
- Homer, *Odyssey* (E. V. Rieu); 65¢.
- Sophocles, *The Theban Plays* (E. F. Watling); 35¢.
- Sophocles, *Four Plays* (E. F. Watling); Oct. 1952.
- Euripides¹ (P. Vellacott); Oct. 1952.
- Xenophon, *The Persian Expedition* (R. Warner); 35¢.
- Plato, *Symposium* (W. Hamilton); Jan. 1952.
- Four Gospels* (E. V. Rieu); Dec. 1952.
- Lucretius, *The Nature of the Universe* (R. E. Latham); 65¢.
- Caesar, *The Conquest of Gaul* (S. A. Handford); 50¢.
- Virgil, *Pastoral Poems* (E. V. Rieu); 35¢.
- Tacitus, *On Britain and Germany* (H. Mattingly); 50¢.
- Medieval Latin Lyrics* (H. Waddell); June 1952.
- The Imitation of Christ* (L. Sherley-Price); June 1952.

¹⁴ *Supra*, n. 12.

¹⁵ Gilbert Highet, *The Art of Teaching* (New York, Knopf 1950) 8-73.

¹⁶ *Ibid.* 55-56.

¹ Titles of plays not yet announced.

Penguin-Pelican Books. Allen Lane, Inc., Baltimore.

- Adam, L., *Primitive Art*; 65¢.
 Albright, W. F., *The Archaeology of Palestine*; 65¢.
 Barrow, R. H., *The Romans*; 35¢.
 Bouquet, A. C., *Comparative Religion*; 65¢.
 Cadoux, C. J., *The Life of Jesus*; 35¢.
 Childe, V. Gordon, *What Happened in History*; 65¢.
 Cook, Stanley, *An Introduction to the Bible*; 35¢.
 Edwards, I. E. S., *The Pyramids of Egypt*; reprinting Jan. 1952; 50¢.
 Fairbank, Alfred, *A Book of Scripts*; reprinting; 75¢.
 Farrington, Benjamin, *Greek Science: Thales to Aristotle*; 35¢.
 Farrington, Benjamin, *Greek Science: Theophrastus to Galen*; 35¢.
 Frankfort, H., and Others, *Before Philosophy*; 50¢.
 Gurney, O. R., *The Hittites*; Sept. 1952.
 Hawkes, J. and C., *Prehistoric Britain*; reprinting Dec. 1951; 50¢.
 Kitto, H. D. F., *The Greeks*; 50¢.
 Newton, Eric, *European Painting and Sculpture*; 35¢.
 Piggott, Stuart, *Prehistoric India*; 65¢.
 Rosenthal, Ernst, *Pottery and Ceramics*; reprinting March 1952; 85¢.
 Ure, Percy Neville, *Justinian and His Age*; 50¢.
 Webster, T. B. L., *Greek Terracottas*; 75¢.
 Woolley, Leonard, *Digging up the Past*; 35¢.
 Woolley, Leonard, *Ur of the Chaldees*; 35¢.
 Woolley, Leonard, *Ur: The First Phases*; reprinting; 75¢.

Everyman's Library. Dutton, New York. Volumes in the Standard Edition are priced at \$1.25. A few titles appear in the New American Edition, at \$1.45, and are so indicated.

GREEK AUTHORS:

- Homer, *Iliad* (Earl of Derby).
 Homer, *Odyssey* (W. Cowper).
 Aeschylus, *Lyrical Dramas* (J. S. Blackie).
 Sophocles, *Dramas* (G. Young).
 Euripides, *Plays* (M. Wodhull, R. Potter, Dean Milman, P. B. Shelley). 2 vols.
 Aristophanes, *Comedies* (J. H. Frere, W. J. Hickie, T. Mitchell, R. Cumberland). 2 vols.
 Herodotus, *History* (G. Rawlinson). 2 vols.
 Thucydides, *The History of the Peloponnesian War* (R. Crawley); \$1.45.
 Plato, *Republic* (A. D. Lindsay); \$1.45.
 Plato, *Ion and Four Other Dialogues: Ion* (P. B. Shelley); *Meno* (F. Sydenham); *Phaedo* (H. Cary); *Phaedrus* (J. Wright); *Symposium* (M. Joyce).
 Socratic Discourses by Plato and Xenophon (F. M. Stawell, J. Wright, and Others).
 Aristotle, *Nicomachean Ethics* (D. P. Chase); \$1.45.
 Aristotle, *Politics* (W. Ellis).

- Aristotle, *Poetics and Rhetoric* (T. Twining). Volume also contains Demetrius, *On Style* and Horace, *Ars Poetica* (T. A. Moxon).
 Euclid, *Elements* (ed. J. Todhunter; introd. by Sir Thomas L. Heath).
 Plutarch, *Lives* ("Dryden"). 3 vols.
 Epictetus, *Moral Discourses* (E. Carter).
 Marcus Aurelius, *Meditations* (M. Casaubon).

LATIN AUTHORS:

- Cicero, *Offices, Essays* [*De amicitia, De senectute, Letters* (introd. by T. De Quincey)].
 Lucretius, *On the Nature of Things* (W. E. Leonard); \$1.45.
 Virgil, *Aeneid* (E. F. Taylor).
 Virgil, *Eclogues and Georgics* (T. F. Roysds).
 Horace, *Complete Works* (Dr. Marshall; Earl of Roscommon; C. Smart).
 Livy, *History of Rome* (W. M. Roberts). Vols. 2, 5, 6 only are available.
 Ovid, *Selected Works* (various hands).
 Tacitus, *Annals* (A. Murphy).
 St. Augustine, *Confessions* (E. B. Pusey); \$1.45.
 St. Augustine, *City of God* (J. Healey); 2 vols.

GENERAL WORKS:

- Grote, G. *History of Greece*; 12 vols.
 Gibbon, E. *Decline and Fall of the Roman Empire* (ed. with introd. by O. Smeaton); 6 vols.
 Mommsen, T., *History of Rome*. Vols. 1, 3, 4 only are available.
 Bulfinch, T., *The Age of Fable*.
Atlas of Ancient and Classical Geography.

Modern Library. Random House, New York. Standard volumes are priced at \$1.25 each. College Editions, at 65¢, and Giants, at \$2.45, are so indicated.

- Homer, *Iliad* (Lang, Leaf, Meyers); 65¢.
 Homer, *Odyssey* (Butcher, Lang); 65¢.
 Seven Famous Greek Plays: *Agamemnon* (E. D. A. Morshead); *Oedipus the King* (R. C. Jebb); *Medea* (E. P. Coleridge); *Frogs* (G. Murray); *Prometheus* (P. E. More); *Antigone* (R. C. Jebb); *Alcestis* (R. Aldington); 65¢.
 Herodotus, *Complete Works* (G. Rawlinson).
 Thucydides, *Complete Writings* (R. Crawley); 65¢.
 Plato, *Republic and Selections* (B. Jowett). 2 vols.
 Aristotle, *Politics and Selections* (B. Jowett). 2 vols.
 Plutarch, *Lives* ("Dryden"); \$2.45.
 The Latin Poets (ed. by F. R. B. Godolphin); selections from 19 poets, major poets well represented; 609 pp.
 Cicero, *The Basic Works of Cicero* (ed. with introd. and notes by M. Hadas).
 Virgil, *Works* (J. W. Mackail); 65¢.
 Horace, *Complete Works* (ed. by C. J. Kramer, Jr.).
 Petronius, *Satyricon* (W. Burnaby).

- Suetonius, *Lives of the Twelve Caesars* (unexpurg. ed.; no translators given).
- Tacitus, *Complete Works* (A. J. Church, W. J. Brodribb).
- St. Augustine, *Confessions* (E. B. Pusey).
- Boethius, *Consolation* (W. V. Cooper).
- Gibbon, E., *Decline and Fall*. 3 vols., \$2.45 each.
- Graves, Robert, *I, Claudius*.
- Pater, Walter, *Marius the Epicurean*.
- Great Books Foundation.** Henry Regnery Co., Chicago.
- Homer, *Odyssey* (Butcher, Lang); 80¢.
- Aeschylus, *The House of Atreus Trilogy* (E. D. A. Morshead); 60¢.
- Aeschylus, *Prometheus* (F. A. Paley) and the *Book of Job*; 40¢.
- Sophocles, *Oedipus the King, Antigone* (E. H. Plumptre); 60¢.
- Herodotus, *History*—Selections (G. Rawlinson); 80¢.
- Hippocrates, *Ancient Medicine and Other Treatises* (F. Adams); 60¢.
- Thucydides, *History*—Selections; 80¢.
- Aristophanes, *Lysistrata, Birds, Clouds*; 80¢.
- Plato, *Apology, Crito, Republic I-II*; 60¢.
- Plato, *Meno*; 40¢.
- Plato, *Symposium* (P. B. Shelley); 40¢.
- Plato, *Republic VI-VII*; 40¢.
- Aristotle, *Ethics I, Politics I*; 40¢.
- Aristotle, *Metaphysics*—Selections (J. H. MacMahon); 40¢.
- Aristotle, *Poetics, Ethics II, III* [ch. 5-12], *VI* [ch. 8-13]; 60¢.
- Aristotle, *Politics III-V, On Interpretation 1-10* (E. Walford, O. F. Owen); 80¢.
- Euclid, *Elements* (rev. by R. Simons); 40¢.
- Plutarch, *Lycurgus, Numa, Caesar and Alexander*; 80¢.
- Lucian, *Dialogues, True History, and Selected Essays*; 80¢.
- Marcus Aurelius, *Meditations*; 60¢.
- Sextus Empiricus, *Outlines of Pyrrhonism I* (M. M. Patrick); 40¢.
- Lucretius, *On the Nature of Things I-IV*; 60¢.
- St. Augustine, *Confessions I-VIII, IX-XIII*; 2 vols. 80¢ each.
- Gibbon, E., *Decline and Fall*—Selections; 80¢.
- Little Library of Liberal Arts.** Liberal Arts Press, New York.
- Aeschylus, *Prometheus* (E. B. Browning); 35¢.
- Sophocles, *Electra* (R. C. Jebb); 35¢.
- Euripides, *Electra* (M. Hadas); 35¢.
- Plato, *Euthyphro, Apology, Crito, and Death Scene from Phaedo* (F. J. Church); 40¢.
- Plato, *Meno* (B. Jowett); 35¢.
- Plato, *Symposium* (B. Jowett); 40¢.
- Plato, *Theaetetus* (B. Jowett); 45¢.
- Plato, *Timaeus* (B. Jowett); 50¢.
- Plato, *Phaedo* (F. J. Church); 40¢.
- Aristotle, *Poetics* (S. H. Butcher), with a Supplement: *Aristotle on Music* (B. Jowett); 40¢.
- Epictetus, *Enchiridion* (T. W. Higginson); 35¢.
- Plautus, *Menaechmi* (F. O. Copley); 35¢.
- Terence, *Woman of Andros* (F. O. Copley); 35¢.
- World's Classics.** Oxford University Press, New York. \$1.25 each.
- Homer, *Iliad* (Pope).
- Homer, *Odyssey* (Pope).
- Aeschylus, *Seven Plays* (L. Campbell).
- Sophocles, *Seven Plays* (L. Campbell).
- Aristophanes, *Four Plays: Acharnians, Knights, Birds, Frogs* (J. H. Frere).
- Thucydides, *History of the Peloponnesian War* (R. W. Livingstone).
- Plato, *Selected Passages* (R. W. Livingstone).
- Marcus Aurelius, *Thoughts* (J. Jackson).
- Virgil, *Eclogues, Georgics, Aeneid* (J. Rhoades).
- World's Manuals.** Oxford University Press, New York. \$1.50 each.
- Duff, J. W., *Writers of Rome*.
- Norwood, G., *Writers of Greece*.
- Singer, C., *Greek Biology and Greek Medicine*.
- Taylor, M. E. J., *Greek Philosophy*.
- Two **Oxford University Press** editions of Aristotle's *Poetics*:
- On the Art of Poetry* (I. Bywater; preface by G. Murray); 85¢.
- The Art of Poetry: A Greek View of Art and Life* (intro., notes by W. H. Fyfe; based on Bywater transl.); \$1.25.
- Classics Club College Editions.** D. Van Nostrand Co., New York. \$1.25 each.
- Homer, *Iliad* (S. Butler).
- Homer, *Odyssey* (S. Butler).
- Plato, *Five Great Dialogues: Apology, Crito, Phaedo, Symposium, Republic* (B. Jowett). *Phaedo* and *Republic* are somewhat abridged.
- Aristotle, *On Man in the Universe* (ed. by L. R. Loomis): *Metaphysics* (J. H. MacMahon); *Parts of Animals* (W. Ogle); *Ethics* (J. E. C. Welldon); *Politics* (B. Jowett); *Poetics* (S. H. Butcher). All are somewhat abridged.
- Horace, *Selected Poems* (ed. by G. F. Whicher).
- Mentor Books.** The New American Library of World Literature, Inc., New York. 35¢ each.
- Homer, *Iliad* (W. H. D. Rouse).
- Homer, *Odyssey* (W. H. D. Rouse).
- Plutarch, *Lycurgus, Pericles, Alcibiades, Cicero, Alexander, Solon* (J. and W. Langhorne).

- Hamilton, Edith, *The Greek Way to Western Civilization*.
 Childe, V. Gordon, *Man Makes Himself*.
- Living Library Series.** World Publishing Co., New York. \$1.25 each.
 Aristophanes, *Knights, Lysistrata, Clouds, Birds, Frogs* (Anon.).
 Plato, *Republic* (B. Jowett).
 Plutarch, *Twelve Lives* ("Dryden").
- The Open Court Publishing Co.**, La Salle, Illinois, offers the following:
 Empedocles, *Fragments* (W. E. Leonard); \$1.00.
 Aristotle, *Metaphysica I* (introd., notes, transl. by A. E. Taylor); 60¢.
 Archimedes, *Geometrical Solutions Derived from Mechanics* (transl. by J. L. Heiberg, introd. by D. E. Smith); 30¢.
 Carus, Paul, *Virgil's Prophecy on the Saviour's Birth*; 50¢.
 Cook, Stanley A., *Religion of Ancient Palestine*; 60¢.
- Thinker's Library.** Watts & Co., Ltd., London. 95¢ each.
 Childe, V. Gordon, *Progress and Archaeology*.
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 Raglan, F. R. S., *The Origins of Religion*.
 Robertson, Archibald, *The Bible and Its Background*. 2 vols.
 Smith, G. Elliot, *In the Beginning: The Origin of Civilization*.
 Spence, Lewis, *The Outlines of Mythology*.
 Tylor, E. B., *Anthropology*. 2 vols.
 Yearsley, Macleod, *The Story of the Bible*.
- Rinehart Editions.** Rinehart & Co., New York.
 Robinson, C. A., Jr., (ed.), *An Anthology of Greek Drama: Agamemnon* (G. Thomson), *Oedipus the King* (D. Grene), *Antigone* (R. Whitelaw), *Medea* (R. C. Trevelyan), *Hippolytus* (A. S. Way), *Lysistrata* (C. T. Murphy); 65¢.
 A second volume of Greek drama, edited by Professor Robinson, is in preparation.
- Caxton House, Inc.**, New York, offers:
 Zeiger, Arthur (ed.), *Plays of the Greek Dramatists: Agamemnon, Choephore, Eumenides* (A. S. Way), *Antigone, Electra, Oedipus the King* (G. Young), *Cyclops* (P. B. Shelley), *Iphigenia in Tauris* (R. Potter), *Lysistrata, Clouds, Frogs* (Anon.); \$1.00 (text edition, for schools only; regular list price \$2.50).
- Hafner Library of Classics.** Hafner Publishing Co., New York.
 Aristotle, *Constitution of Athens* (and related texts; transl. with introd. and notes by Kurt von Fritz and Ernst Kapp); \$1.25.
- Cambridge University Press**, New York, offers two manuals on background:
 Limebeer, D. E., *The Greeks*; 80¢.
 Limebeer, D. E., *The Romans*; 80¢.
- The Development of Western Civilization Series** (Cornell University Press, Ithaca, New York) covers history from the Greek city-state to the present. To date one classical volume has appeared:
 Starr, Chester G., Jr., *The Emergence of Rome as Ruler of the Western World*; \$1.25.
- Riverside Literature Series.** Houghton Mifflin Co., Boston.
 Plato, *Apology, Crito, and Closing Scene of Phaedo* (transl., introd. by P. E. More); 60¢.
- Harcourt, Brace & Co.**, New York, offers:
 Sophocles, *Oedipus at Colonus* (Robert Fitzgerald); \$1.50.
- Blackfriars Publications**, London, offers:
 Armstrong, A. H., *The Real Meaning of Plotinus's Intelligible World*; 25¢.
- Collector's Editions.** Simon & Schuster, Inc., New York. \$1.00 each; deluxe bindings.
 Plato, *Apology, Crito, Phaedo, Symposium, and Selections from Republic* (B. Jowett; ed. by J. D. Kaplan).
 St. Augustine, *Confessions* (E. Pusey).
 Craven, Thomas, *The Pocket Book of Greek Art* (with 32 gravure illustrations).
 Wechsler, Herman J., *Gods and Goddesses in Art and Legend* (with 64 gravure illustrations).
 Sachs, Paul J., *The Pocket Book of Great Drawings*.
- Pocket Books, Inc.**, New York, offers at 25¢ a vol.:
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 Craven, Thomas, *The Pocket Book of Greek Art* (with 32 gravure illustrations).
 Wechsler, Herman J., *Gods and Goddesses in Art and Legend* (with 64 gravure illustrations).
 Wechsler, Herman J. (ed.), *The Pocket Book of Old Masters* (with 64 gravure illustrations).
 Craven, Thomas, *Famous Artists and Their Models* (with 34 full-page reproductions).
 Sachs, Paul J., *The Pocket Book of Great Drawings*.
- Permabooks**, New York, offers:
 Brock, Ray, *The Permabook of Art Masterpieces* (32 famous paintings in full color); 35¢.

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PETRONIUS 71.11 AND ECCLESIASTES 12:5-6

In *CW* 37 (1943/44) 170-171, Professor William C. McDermott comments on the scarcity of parallels to one of the reliefs Petronius' Trimalchio prescribes for his tomb: *et urnam licet fractam sculpas, et super eam puerum plorantem* (71.11).

I cite from Ecclesiastes 12:5-6 this parallel, quoting the King James Version and the explanation given by P. E. Kretzmann in *Popular Commentary of the Bible: The Old Testament* (St. Louis 1923/24) II 276; the text of Ecclesiastes is in bold-faced type:

... and the mourners, having come to give him an honorable burial, go about the streets; . . . or ever the silver cord, that by which the lamp of life was supposed to be suspended, be loosed, the thread of life being severed, or the golden bowl, conceived to be holding the oil of life, be broken, or the pitcher be broken at the fountain, the body, particularly with its organs of respiration, being compared to a vessel for drawing water regularly, or the wheel, with which the water was raised from the reservoir, broken at the cistern, the reference being to the breaking down of the whole mechanism of the body in death.

PAUL R. MURPHY

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REVIEWS

The Treatment of the Jews in the Greek Christian Writers of the First Three Centuries. By ROBERT WILDE. ("Catholic University of America, Patristic Studies," Vol. LXXXI.) Washington, D. C.: Catholic University of America Press, 1949. Pp. xviii, 239.

There has been no definitive study of the relations of the Jews and the Christians in antiquity. The present monograph which, in its main part (Chapters III-IX), deals with the treatment of the Jews in the Greek Christian writers of the first three centuries, is intended to fill a portion of this gap. The author proposes to study the single authors in chronological order, presenting as completely as possible their references to the Jews, and analyzing them critically. Attention is also paid to the differences of treatment according to the types of literature, in order to obtain an accurate evaluation of thought content. This method has its undeniable advantages because it presents the attitude of each of these many-sided individuals as a unit in relation to his times and problems.

Though the investigation is confined to the Greek Christian authors of the first three centuries, the field to be covered is extremely wide. Thus it is not surprising that the author, in spite of his laudable striving for completeness, has not always attained this end. To give but one example: as evidence of Christian reference to

Jewish angel-worship, only Clement of Alexandria *Stromata* 6.5.41 (ed. O. Stählin [*GCS*; Leipzig 1905-1936] II 452) and the Syriac version of Aristides are quoted (pp. 179, 94), though this charge also occurs in Origen *Comm. in Joh.* 13.17 (ed. E. Preuschen [*GCS*; Leipzig 1899-1941] IV 241). At the same time, mention should have been made of the fact that the statement by Clement is not original but a quotation from an early second-century source, namely, the *Kerygma Petri* (cf. Stählin *ad loc.*, and the editions of the *Kerygma Petri* by E. von Dobschütz [*TU* 11; Leipzig 1893] 21, and E. Klostermann ["Kleine Texte," 3; Berlin 1933] 14). This oversight by the author surprises the more in that Bousset, whom he cites in the section on Aristides (p. 97, n. 96), is quoted as giving this very information: "*Kerygma Petri*, *apud* Clem. Alex. *Strom.*, 6:5, 41." Again in mentioning the *Kerygma Petri* itself, and stating that its "author accuses the Jews of angel worship" (p. 92), Father Wilde obviously relies on secondary sources only instead of using the very text in the editions by von Dobschütz or Klostermann, or taking it directly from Clement. The passage by Origen mentioned above is also a quotation from the *Kerygma Petri*, though obtained through an intermediary source, the Gnostic Heracleon (cf. von Dobschütz *op. cit.* 20-21; A. E. Brooke, *The Fragments of Heracleon* [Texts and Studies, vol. 1, no. 4; Cambridge 1891] 78-79). We may add that Origen quotes the work with noticeable repugnance. On page 97 (n. 96), Father Wilde cites (again according to Bousset) Origen *C. Cels.* 1.26, 5.6, and 5.8 as "further evidence of Christian reference to Jewish angelolatry." It is difficult to see how these passages furnish such evidence *a priori*, because it is Celsus who makes the charge in these places, and Origen rightly challenges the pagan philosopher to cite any ordinance from the Mosaic Law, commanding such a worship. As a matter of fact, in the section on Celsus, (pp. 64-66), Father Wilde uses the first of these passages (*C. Cels.* 1.26) as evidence of pagan reference to Jewish angel-worship. It is, of course, quite possible that Celsus found the charge in one of his Christian sources, for instance, the *Apology* of Aristides. However that may be, the problem should at least have been stated. Finally, it would have been worthy of note that after the *Kerygma Petri* (quoted by Clement and Origen) and the *Apology* of Aristides, both early second-century writings, the charge of angel-worship is no longer found in Greek literature.

The main part of the monograph is preceded by two chapters, the first giving a concise review of the pagan treatment of the Jews from the time of the Babylonian Exile into the Christian period, the second containing a study of the attitude towards the Jews in profane Greek literature. Both chapters are necessarily based on previous studies. In the discussion of the individual Greek authors we miss the name of Galen, whose opinion is

especially important because it presents the general attitude of the enlightened pagan of the time. Galen's dislike of Jews (and Christians) did not spring from any disdain of the content of their religion, or of the form in which they practiced divine worship, but simply from his conviction that their religion did not attain a true philosophical standard. We refer the reader to the recent study by R. Walzer, *Galen on Jews and Christians* (London 1949; reviewed *CW* 44 [1950/51] 139).

In his "Conclusion," Father Wilde is right in criticizing I. Heinemann's contention ("Antisemitismus," *RE*, Suppl. 5 [1931] 18) that the antagonism the Jews encountered was based more on political than on religious grounds (p. 228). However, he seems not to be aware that this view was corrected two years later by J. Leipoldt, *Antisemitismus in der alten Welt* (Leipzig 1933; cf. especially pp. 17-34). Leipoldt shows that pagan antagonism was chiefly due to religious considerations, while political and economic reasons played minor and negligible parts respectively. The same opinion was voiced almost simultaneously by A. Oepke, "Internationalismus, Rasse und Weltmission im Lichte Jesu," *Zeitschrift für systematische Theologie* 10 (1933) 281-282.

The very fact that religious considerations loomed so large in the treatment of the Jews suggests a study of parallel occurrences in antiquity. We have in mind religions like those of Dionysus or Isis, which, breaking loose from their local origins and spreading far beyond the limits of their native lands, encountered a similar hostile attitude. It is certainly not by mere chance that both Tacitus (*Ann.* 2.85) and Suetonius (*Tiberius* 36) list in one breath the Egyptian (Isiac) and Jewish religions, against which the Roman senate took extremely severe measures in 19 A.D. Such a comparative study would, no doubt, make a valuable contribution to the understanding of an interesting and important phenomenon in the history of religions. Father Wilde's monograph is a useful preliminary study for such an investigation.

R. ARBESMANN

FORDHAM UNIVERSITY

Acta Diurna. New York: American Visuals Corporation. \$1.00 per year (reduced rate for orders of more than 50, \$0.70 per year). Address for subscriptions: 2100 North Charles Street, Baltimore 18, Maryland.

A first-class Latin newspaper is now available in an American edition, which can be recommended without reserve to all who teach Latin, either in schools or in elementary classes in colleges. For some years this paper has been a great success in English schools; it is pub-

lished by the Orbilian Society, and the editors are Mr. G. M. Lyne of the Blackpool Grammar School, and Mr. R. D. Wormald, of the Royal Grammar School, Worcester. In England it appears three times in each school year. The American Visuals Corporation has adapted it for distribution in the United States.

The great merit of this paper is that it is written by schoolmasters who know their subject well, and not by students who are inexperienced in composition. It is written in good Latin that would have been intelligible in the days of the Roman Republic, and each number refers to events that actually happened in a certain year, such as 50 B.C. The only parts of the paper that are contributed by students are the letters to the Editor, which in the English edition are obviously written with great enthusiasm by boys and girls at school.

The paper can easily be understood by those who are reading Caesar. It is not intended for beginners, but there is a section called *Acta Minora*, which can be understood by boys who have not learnt the subjunctive. The paper is written with a light touch which is bound to appeal to schoolboys; it contains jokes and humorous illustrations and even advertisements, which though written in classical Latin are obviously a satire on modern advertising practices.

The editorials tend to be difficult, and some of the puzzles set by Didymus in the English edition are too hard for most schoolboys; but there are usually two cross-word puzzles that are interesting, one easy and one more difficult. The paper is suitable for several different levels of instruction, and in classes where it seems too difficult a teacher would find it helpful in arousing interest if he translated parts of it to the schoolboys. The paper is superior to the kind of Latin newspaper that is written mainly by students, who cannot correct their own mistakes and merely mislead others by publishing them. The editor rightly makes no attempt to be modern in his vocabulary; he does not invent words that were unknown in classical Latin and will be of no use to the students in their work.

An interesting thing about this paper is that, though it is written for schoolboys and obviously appeals to them, it is also useful for mature students. For several years the English edition has been used in elementary classes in the School of General Studies at Columbia University, where it has been appreciated not only by undergraduates but also by graduate students from the Departments of English and Romance Languages, who are trying to learn Latin in a hurry. A paper must have exceptional qualities if it can appeal to several different age-groups.

R. I. WESTGATE

ST. BERNARDS SCHOOL
NEW YORK, N. Y.

Göttliches und menschliches Wissen bei Sophokles.

By HANS DILLER. ("Kieler Universitätsreden," Heft 1.) Kiel: Lipsius und Tischer, 1950. Pp. 32.

This essay was delivered in the form of a lecture at the University of Kiel. As its title suggests, the author concentrates his attention on the theme of knowledge in Sophocles' plays. The gods have true knowledge, which is simple, unconditional, unambiguous, and complete. Human beings, however, perceive the truth dimly and in fragments, as subject to conditions or as affording alternatives. Thus they misconceive, and in some cases even seek to misdirect, its drift. In Sophocles' latest plays this tendency is displayed as a danger of the mortal lot, but not as a danger to which a man must necessarily succumb. But in the four earlier plays the misunderstanding is an unavoidable consequence of the dimness and partiality of human vision. In the author's own words, "Die Gottheit redet in der Sprache ihres Wissens, der Mensch versteht nach der Fähigkeit seiner Aufnahmeorgane und versteht notwendig falsch, aber nicht, weil die Gottheit ihn irreführen will, sondern aus der strukturellen Verschiedenheit göttlicher und menschlicher Einsicht heraus" (pp. 30, 31).

Diller sees the unfolding of a play by Sophocles as the process by which divine truth is revealed in its fullness and so overcomes the irrelevant designs and hopes of the human agents who have misconceived it. In this way he establishes a relation between the account he gives of Sophocles' theology and the expression of that theology in the form of works of art. But for a dramatic artist the supreme concern must always be to render the *experience* of the human predicament according to his intuition of it. It is not enough to say that divine truth triumphs; the artist must express—and Sophocles does express—a feeling, a whole attitude, toward its triumph. This attitude will not necessarily be expressed overtly; indeed, the more completely fused the work of art the less need there will be for any such explicit declaration on the part of the artist. Neither is it necessary that the attitude expressed should be simple: it may be, as in the case of Sophocles' dramas, ironic and riddling in the extreme. But some judgment there must be, and it ought to be the task of criticism to consider it. One finds with disappointment, therefore, that Diller has largely avoided this side of the subject. Indeed he even goes so far as to say in one place that Sophocles is not concerned to bring about a confrontation between the events in his tragedies and any human ideas of justice or morality; rather he is concerned to exhibit the clarity of divine knowledge in contrast with all human misapprehension (28). This remark would appear to be an undue insistence on his "point," and risks a reduction of Sophocles' art to too simple a formula. But elsewhere Diller speaks with better inspiration—for instance, when he says (30) that the tragic knowledge of *Antigone*, as opposed to the untragic

onesidedness of Creon, is the knowledge of death reaching into the realm of life.

JOHN A. MOORE

AMHERST COLLEGE

Ancient Sparta: A Re-Examination of the Evidence.

By K. M. T. CHRIMES. ("Publications of the University of Manchester," No. 304; "Historical Series," No. 84.) Manchester: Manchester University Press, 1949. Pp. xv, 527; 9 plates, 1 map. 45s.

Divided into two parts, this book treats of Sparta in the Hellenistic and Roman periods in the first part, and of the earlier Sparta in the second. The author has analyzed the inscriptions of the later periods in a search for vestiges of earlier Spartan institutions, about which we know actually very little from literary sources. Eight appendices are devoted either to excursions from the text or to the detailed presentation of evidence.

A list of chapter titles will show the composition of the work: Part I: 1, "Relations with the Achaean League and with Rome"; 2, "Spartan Territory under the Principate"; 3, "The Ephebic Organisation"; 4, "The Gerusia and the Magistracies"; 5, "The Family and Descendants of C. Julius Eurykles"; Part II: 6, "The Early Social Organisation in Sparta and Crete"; 7, "The Cult and Festival of Orthia"; 8, "The Subject Population (Perioikoi and Helots)"; 9, "The Date of the Lycurgan Reforms"; 10, "The Spartan Army Organisation and the Population Problem"; 11, "The Main Stages in the Development of the Constitution."

Miss Chrimmes summarizes the results of her study in the Introduction (p. vi): "The investigations contained in it lead to a number of conclusions which are opposed to widely accepted views, conclusions which are in the main the following: (1) the Spartan *agôgê* was not the work of any lawgiver, but a spontaneous growth from conditions of society in a very remote period; (2) the institutions of that primitive period were feudal in character; (3) there were never at any time five Spartan tribes, or five villages, which could account for the number of ephors; (4) the ephors originated in the Homeric period as assistants to the king and to the *phylobasileis*; (5) the doubling of the monarchy is to be associated with the Lycurgan reforms, and with the substitution of a unified state for the earlier feudal system."

A brief review must be content with stating that Miss Chrimmes has worked through a mass of material and has organized it well. She reasons very closely and marshals her arguments convincingly, supporting them ubiquitously with footnotes, from which only six pages of text have escaped their share. No specialist will any

longer rest satisfied with reading *Artemis Orthia* or other previous accounts of ancient Sparta.

The MS of this book was completed in 1944. The author did not have available works published during the war period. The format is attractive, but the list of *errata*, particularly in the Greek and in the footnotes, could be greatly extended.

DONALD W. PRAKKE

FRANKLIN AND MARSHALL COLLEGE

A History of Medicine. Volume I: "Primitive and Archaic Medicine." By HENRY E. SIGERIST. ("Historical Library, Yale Medical Library," No. 27.) New York: Oxford University Press, 1951. Pp. xxi, 564; 100 figures, 4 plans. \$8.50.

Dr. Sigerist has at last embarked upon the project which he has been planning and for which he has been preparing himself for the greater part of his life. A background that includes a thorough classical training—he was co-editor of Volume 4 of the *Corpus Medicorum Latinorum*, published in 1927—and fluency in most of the languages of Western Europe has recently been enhanced by the study of Russian and Arabic. In all he has trained himself to work with medical texts in fourteen languages. In addition his keen interest throughout his professional career in the influences of environment and economic conditions upon the incidence and course of diseases has given him a perspective and breadth of view that are requisite for the writing of a definitive work on medical history. As an example of the true medical humanist, Dr. Sigerist will probably not be equalled for a long time to come. His present work, which, when completed, will number eight volumes, may set the standard for medical historiography for the next hundred years, as Sprengel's *Versuch einer pragmatischen Geschichte der Arzneykunde* did throughout the nineteenth century.

A liberal grant by Yale University of professorial rank and indefinite leave of absence has enabled Dr. Sigerist to retire to Pura on Lake Lugano to devote his energies to the completion of this gigantic task. Volume 2 will soon be ready for the press, and Volume 3 is well under way.

The first volume lays the groundwork with an exhaustive discussion of the purview, problems, and methods of the medical historian. There follows a fascinating account of the successes of paleopathologists in diagnosing the diseases of primitive man. Elaborate sections on Egypt and Mesopotamia, with very full documentation, offer an up-to-date synthesis of what is known about medicine in these countries. There are four valuable

appendixes on histories of medicine, source books of medical history, museums of medical history, and the literature on paleopathology since 1930.

One feature mars the half dozen quotations from Greek authors in the footnotes. The font used contains a most unusual type for initial and medial sigma, which might be confused with theta and which resembles the ligature for sigma-tau in Modern Greek typography. It is to be hoped that in Volume 2, which will embrace Greek medicine, a more familiar font will be used. There is none more pleasing to the eye than the one used in the Oxford Classical Texts.

WILLIAM H. STAHL

NEW YORK UNIVERSITY

Plotinus' Search for the Good. By JOSEPH KATZ. New York: King's Crown Press, 1950. Pp. xi, 106. \$2.50.

Joseph Katz states the purpose of this book as being "to penetrate behind Plotinus' statements to the problems that faced his philosophy." The result is a valuable criticism of the actual meaning and validity of Plotinus' conclusions as well as an explanation of them in terms of their position in the continuity of Hellenic thought.

Katz holds—correctly as it seems to me—that it is a mistake to read Plotinus "in terms of later theologies or Oriental religious speculation" (14). Rather Plotinus carries on the search for unification traditional in Greek philosophy and attempts to harmonize in his One the "immanentist tendency initiated by Heraclitus' One and the transcendental tendency initiated by Parmenides' One" (12).

With Katz' evaluation of the experiential reference of Plotinus' ideas I can only partially agree. His analysis of the ethical position is excellent. Plotinus is shown to be essentially non-humanistic. He "sets up the good quite apart from human desire and then demands of man to deny some of his most urgent desires for the sake of pursuing an alien good" (59). On the other hand, the treatment of Plotinus' mysticism seems to me inadequate. Katz may be right in saying that the vision of *Nous* is not different in kind from Plato's intellectual insight into truth. But the true mysticism is found in the vision of the One, and this Katz barely touches on, confining himself rather to a consideration of what Plotinus may have believed the nature of the One to be. In his anxiety to show that Plotinus has a conceptual approach to the *Ekstasis*, Katz underestimates Plotinus' insistence that the vision itself is non-intellectual. The *Ekstasis* is closer to the kind of experience William James has analyzed than Katz allows.

The book concludes with a discussion of the lack of political concern in the *Enneades*, and shows that this is inevitable in a philosopher demanding a complete withdrawal of the Soul to a higher realm. Katz suggests that the city of Platonopolis, which Plotinus is said to have hoped to establish, was actually not a political experiment but a retreat for the philosopher and his followers. This is an interesting possibility but not one that necessarily follows. His conscious modeling after Plato could easily have led Plotinus to adopt such a project if it seemed possible, and he would not be the only philosopher to fail to realize his worldly limitations or to be guilty of inconsistency.

HAZEL E. BARNES

UNIVERSITY OF TOLEDO

Pliny, Natural History, XVII-XIX. Translated by H. RACKHAM. ("Loeb Classical Library," No. 371.) Cambridge, Mass.: Harvard University Press, 1950. Pp. vii, 544. \$3.00.

This volume, containing *HN* 17 (arboriculture), 18 (cereal agriculture) and 19 (flax-growing and phases of horticulture), completes the direct contribution to the Loeb Pliny by Mr. Rackham, who died while seeing the book through galley proof. The translation is his, except for certain passages rewritten by Professor Warmington (page v).

The volume shows many characteristics common to its predecessors: e.g. the Latin text of Diefleisen (1866), checked against that of Ian-Mayhoff (1905-1909) and somewhat emended by Mr. Rackham; occasional inaccuracies of translation and editorial lapses; an index of slight utility; scant notes, and the use of modern place names and technical terms. Some of these which result from policies of the translator ought to be changed in later volumes despite the claims of editorial consistency.

The pattern for establishing the text is reasonably acceptable. The inaccuracies and lapses are no matters of policy; for one example of each see 17.128 where *brumam* is rendered "the middle of winter" (despite the contrast between *brumam* and *media hieme* in 17.131), and 18.360 where the translation for *caeli . . . habet* is omitted. The inadequate index, in which seven out of the first twenty-five names in *HN* 18 are omitted or registered improperly, and the scant notes seemingly result from Loeb Library policy. (Nevertheless some authors are annotated adequately, and a good commentary upon Pliny would be a genuine contribution to scholarship.) Finally, to translate *Hebro* (17.30) by "Maritza" and *Phasim* (19.52) by "Rion" hinders scholars and

helps few laymen. Similar procedure with technical terms (e.g. "acre" for *ingerum* in 18.178) is dangerous: at one acre a day a farmer would plough a modern ten-acre field in ten days; at a *ingerum* a day he would need almost sixteen.

Mr. Rackham did, however, finish half the set. For that he deserves full credit. We regret he did not live to see this volume completed.

GRUNDY STEINER

NORTHWESTERN UNIVERSITY

The Republic of Plato. Translated, with an Introduction, by A. D. LINDSAY. ("Everyman's Library," No. 64A.) New York: Dutton, 1950. Pp. xlix, 406. \$1.25.

Lindsay's translation of the *Republic*, which first appeared in print in "Everyman's Library" in 1935, is now republished in the new American Edition of that series, in larger type and a larger format than formerly, but without change in either the Introduction or the translation. It was not reviewed in the journals on its first appearance.

In the Introduction Lindsay shows how the superficially aimless changes in subject matter and in the person of Socrates himself embody a real unity. "We shall give a fairly comprehensive description of what the *Republic* is about," Lindsay concludes, "if we say that it is an attempt to show the superiority of justice to injustice by a description of the philosophic life. . . . Now for Plato the philosopher is Socrates. . . . Thus in a sense the whole dialogue is a representation of Socrates, of how he talked, of his teaching, but above all of the value and meaning of his life" (pp. xvii-xviii). In the rest of the Introduction Lindsay provides information on the political background of Plato's life, the theory of ideas, Plato's opinion of Athenian democracy, and the language of the *Republic*, and concludes with an analysis of the work, book by book.

The translation, naturally, is accurate. It is a conventional sort of translation, following the original closely, smooth and very clear. The consequence of Lindsay's close adherence to the original is that the dialogue passages are in rather unidiomatic English, and sometimes distinctly odd. The continuous passages read better. Cornford's unliteral and somewhat condensed version is more readable (Oxford University Press, 1945). On the whole subject of translation of the *Republic*, it would be hard to improve on Cornford's amusing and perceptive comments (pp. v-ix) about Jowett, Shorey, and Davies and Vaughan.

HERBERT S. LONG

YALE COLLEGE

Notes on the History of the Transmission of Aristotle's Writings. By INGEMAR DÜRING. ("Acta Universitatis Gotoburgensis," Vol. LVI.) Göteborg: Elander, 1950. Pp. 37-70.

Professor Düring, in this brief paper, tries to solve the problem of how the general public before the circulation of the Andronicean edition of Aristotle acquired their knowledge of the Stagiritic's writings. He confines his attention to the zoological treatises as they are quoted by Athenaeus who, he believes, "never himself unrolled an original work of Aristotle." After giving references to 112 quotations from these treatises, he argues that they all are based on Hellenistic texts previous to the edition of Andronicus. Introducing the thesis that the works of Aristotle could be divided into school-literature (following Jaeger), and systematic treatises, he argues that the school-literature was in constant process of revision and was never as a whole published in an authorized edition. He cites the "three editions of the Ethics" as an illustration of his point of view. After the capture of Athens by Demetrius Poliorcetes, Demetrius of Phaleron and Strato moved to Alexandria at the invitation of Ptolemy Soter, whereas Eudemus returned to his home in Rhodes. It was from the Rhodian Peripatetics that Cicero gained his knowledge of Aristotle. This gives us at least two distinct Aristotelean traditions.

Professor Düring maintains that the zoological treatises belonged to the "school literature." But for that very reason, they were rewritten and revised by the members of the school. This explains the variations in them. But after the loss of the Aristotelian writings in 47 B.C., commentators were forced to rely on the edition of Andronicus, the history of which is briefly sketched, concluding with the opinion that it did not appear before 40 B.C. Consequently quotations from the Corpus earlier than this date cannot be expected to match the text of Andronicus.

GEORGE BOAS

THE JOHNS HOPKINS UNIVERSITY

Studien über philologos, philologia, und philologein.

By GABRIËL R. F. M. NUCHELMANS. (Dissertation, Nijmegen.) Zwolle: N. V. Uitgevers-Maatschappij, W. E. J. Tjeenk Willink, 1950. Pp. vii, 93. 3 guilders.

The chapters of this Nijmegen dissertation deal with (1) ancient definitions of the three terms, (2) illustrations of their use, from the fourth century B.C. to the fifth of our era, including also the Latin *philologus* and *philologia*, (3) the feeling of the words, whether pejorative or otherwise, especially among Stoics and Christians, and (4) *Philologus* as a proper name, especially for Roman slaves and freedmen. The materials are drawn

from a fairly wide range of authors and inscriptions, but the method employed involves some repetition. The results (pp. 84-87) for all three terms may be illustrated from those for *philologia*, and might have been more concisely stated in the form of a lexicographical article: I, 1: interest in *logoi*, in philosophical-scientific expositions and in literature in general; I, 2: love of discussion; II, 1: learned conversation; II, 2: scientific study; III: general education, erudition.

A few corrections are needed: page 5, the Greek lexicographer is not H. Stuart, but H. Stuart Jones; page 37, *for de re. p. read de re p.*; page 48, note 81, Pliny's work was probably the three volumes of the *Studiosus* rather than the *Studiosi tres* (cf. Schanz-Hosius 2^a [1935] 781). In general, the work is methodical and conscientious rather than exhilarating.

ARTHUR STANLEY PEASE

HARVARD UNIVERSITY

German Readings: A Short Survey of Greek and Roman Art for Students of German and Fine Arts.

Edited, with a vocabulary, by MARGARETE BIBER. 2d ed.; New York: H. Bittner and Co., 1950. Pp. v, 59. \$2.00.

This book serves the two-fold purpose of acquainting students in the Fine Arts or Classical Archaeology with the technical German they will need in their research and of giving them a brief "general survey on the history of ancient art." This has been accomplished by a careful choice of selections from modern and classical German authors. The first part, devoted to modern writers, is skilfully graded according to the difficulty of their German, and is at the same time arranged to follow the development from primitive Greek through Hellenistic and Roman art. The second part, consisting of selections from Goethe, Lessing, and Winckelmann, includes a description of the Laocoon by each.

This new revised edition contains several changes from the 1946 edition. The typography is clearer, but the illustrations and biographical notes have been omitted. An important addition is the first selection on ancient architecture by Noack, which seems well worth the sacrifice of a passage from Riegl's *Stilfragen*. The important fifteen-page vocabulary of words the students "need for these special selections and in an art context" remains, and has been enlarged to include the architectural terms of the first selection.

SARA ANDERSON IMMERWAHR

NEW HAVEN, CONNECTICUT

NOTES AND NEWS

This department deals with events of interest to classicists; the contribution of pertinent items is welcomed. Also welcome are items for the section of *Personalalia*, which deals with appointments, promotions, fellowships, and other professionally significant activities of our colleagues in high schools, colleges, and universities.

The periodical *Hermes: Zeitschrift für klassische Philologie* has been transferred from the publishing house of Weidmann, in Berlin, to that of Steiner, in Wiesbaden, where it will appear under the editorship of Professors Karl Büchner, Hans Diller, and Herbert Nesselhauf. The first fascicle of Volume 80 is scheduled to appear shortly. Inquiries and orders may be addressed to Franz Steiner Verlag GmbH, Bahnhofstrasse 39, Wiesbaden, Germany.

The **Seventh International Congress of Linguists** will be held in London from September 1 to 6, 1952. Those who desire information about the Congress are invited to send their names to the Secretary of the Executive Committee, Mr. D. M. Jones, Birkbeck College, University of London, Malet Street, London, W.C. 1, England.

Material for a *Prosopographia Christiana Hispanica*, reports Professor Adelaide Douglas Simpson of Hunter College, is being gathered by the Catholic Classical Association. The *PCH* is planned as a biographical dictionary of all Spanish Christians, orthodox and heterodox, who lived between the years 40 and 700. The Catholic Classical Association has for the past ten years actively cooperated in an American project to produce a

Prosopographia Christiana parallel to the *Prosopographia Imperii Romani*. Similar plans were announced by the British Academy under the direction of Professor A. H. M. Jones, and by the French Institute of Byzantine Studies under the direction of the Rev. Vitalian Laurent, A.A., and Professors H. I. Marrou and J. R. Palanque (cf. e.g. *CW* 44 [1950/51] 46, *AJP* 71 [1950] 305, and *JHS* 69 [1949] 75). The Catholic Classical Association, when approached by the French organization, agreed to subordinate the initial plan of a universal prosopography to the international enterprise, and applied its efforts to a portion of the field. During 1951-52 attention has been given almost exclusively to the fourth century, a truly "Spanish century," beginning with Hosius, the Pope's legate at Nicaea, and closing with Theodosius the Great. Specimen entries have been published in *Folia*, where in the Summer issue of 1950 and the Winter issue of 1951 complete dossiers appeared on Pope St. Damasus, St. Pacian (Bishop of Barcelona), Bachiarius, and Juvenicus. The work is under the direction of the Rev. Joseph M.-F. Marique, S.J., of Boston College.

The **American Academy in Rome** has announced that its 1952 Summer Session will be held from July 1st to August 12th, instead of the somewhat later dates originally set.

The Forty-Fifth Annual Meeting of the C. A. A. S. will be held at St. John's College, Annapolis, Maryland. Date and other details will be announced shortly.

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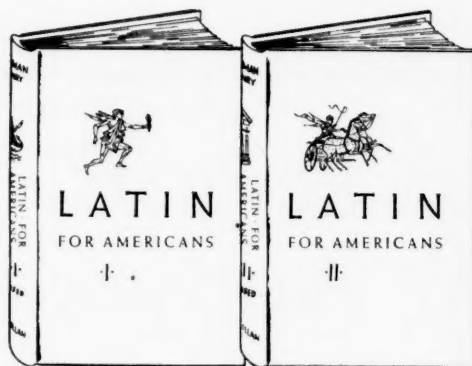
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